[276] Lime.- Tobacco as prepared above used with lime (či·ut), obtained from calcareous deposits 317 in South Fork valley, from burnt fresh-water mussel shells, or by magical means. Lime from deposits dug out of ground near surface of soil in form grayish, powdery mass which was put in fire and burned; sometimes water poured over it to "make it stronger" (ES). Informants said slaking aboriginal technique. Shells of river mussels also burned and pounded to powder in pit mortars. ●789 In order to obtain lime by magical means, "an old man used to go to a spring E of Fay creek and scatter eagle down on the water, saying, 'Give me your lime'; then the old man would leave the spring and go and lie down in the shade for about 2 hours. When he returned to the spring the lime would be piled up for him at the edge of the spring, ready for him to take away. An old woman who lived in the spring, šo·ubišt, gave him the lime. Anyone could get lime that way" (SM).

276 Tobacco and lime mixed by taking chunk of tobacco broken off ball, equivalent to teacupful, putting this, together with tablespoonful of lime, into small portable stone mortar kept in house for this purpose, and pounding 2 ingredients with small pestle 3-5 in. long, until they were of consistency of snuff. In aboriginal times this snuff-like admixture (šo'ogonht) kept in container made from horn of mt. sheep (SM).

Uses.- Tobacco and lime chewed, drunk, snuffed, eaten by men and women, and also used as offering. For chewing, pinch of mixture sprinkled in palm of hand and palm licked off; FP when using tobacco and lime applied tongue directly to contents of her open tobacco container, which happened to be tin snuff box. Tobacco and lime, mixed with water, also made into small pellets size of marbles; one of these held on tongue for minute or 2, then spit out into palm of hand; this done 6-7 times a day, whenever person felt like it; made person feel "dizzy" and "drunk" (MM). Tobacco without lime never used for any form of chewing; it was "no good, and made one feel sick; taken with lime it tastes peppery and strong" (SM). Many persons chew habitually; children 6 yrs. old "too young to chew tobacco" according to LT, who added, however, that her own son, barely 6, "likes to take it whenever he can get it."

757 Before retiring at night tobacco and lime,
278 mixed with water, drunk; this causes vomiting whereby stomach is rinsed out and person assured of sound, dreamless slumber. Cupful of decoction sufficient for 6 people; those who drank tobacco thus "mainly old people, although young ones sometimes drank it, too" (MM). SM in 1932 drinking tobacco every night; "he doesn't dream bad dreams then" (MM). Whether person took it alone or with group optional.

[756] Tobacco without lime smoked by old men and by
276 male shamans while curing patients. Women and female shamans or witches did not smoke. Chunk
887 of tobacco broken off ball, finely crushed in

CYCLE OF LIFE

843 Birth.- Woman knew she was pregnant when menstrual periods stopped; during her pregnancy she "worked hard, climbed mts.; if she stayed in the house she'd get fat and the baby wouldn't [262] move" (FP). During last month of pregnancy woman ate no meat, very little salt; if she ate meat then, her husband would fail to see deer when hunting (SM). Some husbands did not kill any animal or eat meat when wife pregnant; others did so. One man "killed a fox by smashing its head, while his wife was pregnant; the baby was [845] born without any eyes or nose. Another time that same man killed a king snake when his wife was carrying a baby; the baby was born with a king-snake mark across its chest" (FP). Husband could have intercourse with wife during period of pregnancy. Sudden fright during pregnancy caused miscarriages; FP, LT said some babies born at 8th month, but expressed surprise when 7-months babies mentioned.

844 Older woman, usually a relative, attended woman in labor; husband often assisted, sometimes attended wife if no woman relative available. Husband or attendant dug shallow trench about 3 ft. long, either inside or outside living house, depending on weather; fire built in bottom of trench, slabs of stone laid on top of fire, then layers of earth, tule mats on top of stones. Woman in labor lay on top of this trench (to·ŋišt); during childbirth knelt, grasping [171] vertical stick; attendant pushed baby down onto mat on ground as among Surprise Valley Paiute (Kelly, 158). Woman stuffed her hair in her mouth to prevent vomiting as baby emerged. To prevent breech presentation, if this expected, woman held suspended head downward; baby righted itself inside womb and would be born head first (FP). In [789] protracted labor person possessing amulet containing supernatural power might be called on to rub amulet over parturient's body (see Autobiography of FP).

Mother of baby pulled out afterbirth, cut cord and tied it about 3 in. from navel, with native twine; cord usually dropped off after 3 days; was saved by mother and kept wrapped in buckskin. Newborn baby washed in plain warm water by attendant and wrapped in soft deerskin, wildcatskin blanket. Maternal grandmother of infant buried afterbirth outside house.

846 After birth mother and infant lay on mat over [853] hot trench for 6 days. First 2 days baby fed thin gruel made of water, acorn or piñon meal, from mother's fingers; mother milked out colostrum for ca. 2 days, baby nursed on third day. If mother had no milk she rubbed her breasts with [262] soaproot brush dipped in warm water to induce flow. For one month she drank only warm water, "else her blood would get thick and she'd die" (LT); ate no meat, salt or grease as these foods would get into her milk and make baby sick (FP); if she ate meat husband would not be able to see deer (SM).

[p. 45(a)]

"people didn't know about the man who
771 lived above the sun until the white men told them
776 about God" (SM). Concept of dying benefactor was,
[771] however, part of religious belief and was, more-
over, related to jimsonweed complex; "a long time
773 ago Jimsonweed was a man; his name was mo·mo·ht.
He said he was going to turn into a plant and if
any man was sick or broke he should dig his roots
and drink him; then Jimsonweed would give him
[754] something" (SM). Mention has already been made of
belief that witches are not powerful enough to
destroy efficacy of this plant. But aside from
addressing formula to jimsonweed when digging
roots, there seems never to have been any form
of worship addressed to benefactor. Neither SM,
FP had heard of Chungichnich.

794 A few other details of religious belief, how-
771 ever, also seem to relate clearly to so-called
jimsonweed cult and 6-god system known among
[771] tribes to W and S (Kroeber, Handbook, 623). SM
said that woman, named mane·sa, lived at aykeček,
776 "across the ocean" with 5 brothers who took care
[823] of her; "whenever this woman turned over in her
sleep, the earth quaked." When FP's father ad-
ministered jimsonweed to FP "he blew on a whistle,
so that 2 old men and an old woman who lived on
the other side of the world could hear him" (see
Autobiography of FP). Informants could not remem-
ber names of any of above-mentioned siblings,
save woman's. Among Tübatulabal jimsonweed ritual
[757] and pantheon referred to above seem to have
789] existed in attentuated form, with emphasis, so
far as use of jimsonweed goes, on its medicinal
properties and its use in obtaining supernatural
power.

773 When questioned, SM said somewhat dubiously
774 that tobacco had also once been a man, and had
also spoken to the people, but that no formula
was ever addressed to him. In Yokuts mythology,
[771] according to Dr. Stanley Newman, tobacco personi-
fied, and has personal name.

773 Coyote culture hero and trickster; as culture
hero he causes earth to be remade after flood
(Voegelin, 1935 b, 209), obtains water and fire
for people, regulates division of labor (ante),
causes death to come into world (Voegelin, ibid).
He opposes Eagle, who is also chief (ibid., 207)
during mythical age. As trickster, Coyote plays
usual rôle of liar, cheat, dupe (ibid., 199, 209,
211). Informants, volunteering comments on Coyote's
character, mentioned how puzzling they found his
dual rôle; "Coyote--he's bad, mean; but he's good,
smart, too; I don't know how that is" (MM).

774 Spirits.- Animals could "hear everything that
776 was said"; this belief extended to all flora as
well, but differences of opinion expressed on
whether it applied to inanimate objects such as
rocks; SM said it did not, MM (ibid.) asserted
rocks "tell (Bear) everything." However, rocks,
streams seem not so much supernatural in them-
selves, but to serve as dwelling places for super-
natural beings; entire region in which Tübatulabal
lived peopled with many varieties of such beings,

NS22 Tübatulabal NS22

Kawaiisu NS13 Chumash NS7

T 756 754 T [426] American currency from $10-50; formerly equivalent amounts paid in clamshell currency. "If a doctor is paid too little, instead of curing a patient, he makes him sick" (FP). Relative of patient pays shaman before curing commences; fee not returned if treatment unsuccessful. Considerable borrowing often occurs between relatives if someone is taken suddenly ill and requires immediate shamanistic treatment.

Weather shamans.- Although SM asserted Tübatulabal formerly had own weather shamans (paha·m), all my material relating to this type shamanistic activity concerns performances of Chumash, Kawaiisu weather shamans. SM's stepfather, Chumash from Tejon, had practiced weather shamanism until part of his outfit (tanganišt) was stolen from him; this outfit consisted in part of white quartz crystals used for making thunder showers in summer and black rocks for winter rain; these kept in striped fawnskin sack, in dry place. Besides, rain doctor used steatite pipes with bird-bone mouthpieces, small steatite bowls (pl. 1a), dew-claw rattle. To make rain, 4 old men and weather shaman sang for 3 nights; during day singers abstained from meat, eating only acorn mush and seeds. At end of 3 days rain doctor took outfit outside and delivered esoteric speech, alone. Then he brought rocks in and it rained. FM said his mother had seen snow made in summer by weather shaman. One rain doctor said to have "hollered 3 times; a cloud came up and it rained right away" (SM). Loraine (Kawaiisu) rain doctor MM knew had "little round thing" (stone?), which he sprinkled with water, sang over. If he had ever put rock in water, "he would have flooded everything" (MM). Bob Rabbit, Kawaiisu rain doctor, has notable reputation among Tübatulabal; "one time when Bob Rabbit was away from home, some hungry boys broke in and stole his meat. He returned, found what had happened, and was so mad he made loud noises in the mts., and then rain, in 20 minutes, although there were no clouds in the sky when he began" (FP).

T K Rain doctor not paid for services; "he just made rain lots"; however, when women went to gather cane and rain doctor made shade for them, women gave him some of sugar they made from cane; same applied to women out seed gathering. Bob Rabbit, Kawaiisu mentioned above, "won't make rain now, because the white people won't pay him to do it" (FP).

T C An interesting extension of rain doctor's activities as SM knew them from his Chumash stepfather, briefly described. At new moon, in month "when icicles dropped from house" (January), rain doctor filled little black stone bowl with water and planted whole acorn, chia seeds, every other kind of seeds in this bowl and left it inside his house for month; "he did this to make all the seeds grow well that spring. He talked over these seeds, the same way that he talked when he went outside to make rain."

T 821 789 791

Among Tübatulabal, rain machines sometimes buried at owner's death (SM); SM, however, had expected to inherit his stepfather's outfit, before key part of it was stolen, and be taught songs which accompanied its use; what remained of outfit SM had, in 1932, in his possession (pl. 1a).

T 754 791

Bear shamans.- Bears feared, respected (Voegelin, 1935 b, 215, 219); Bill Viejo Chico, shaman, boastingly said when he died he would turn into bear (PN). Bear shamanism, however, only weakly developed; if man took jimsonweed he might obtain bear as guardian animal, receive song, amulet, such as bearclaw, from bear; one man, who died at Ventura (Tübatulabal?), took jimsonweed, obtained bear song, which he sang at night in sweat house while among Tübatulabal (SM). FP said man with power from bear cured people by singing, smoking; never sucked out disease, but kept patient with him all night. All informants agreed persons who obtained power from bear never dressed like bears nor changed into bears.

T [751]

C [171]

Bear shamanism, strongly developed according to my informants among Chumash, was, however, of great interest to Tübatulabal. SM had heard from grandfather of prowess of Ventura bear shamans, who used dried bearskins which were stored in cave N of Tejon. "When they got mad at each other they used to kill persons with that bearskin. Somebody would go over and tell the man who had the bearskin to tell the bear to kill a certain person. Then the owner of the bearskin would talk to it; the bear had sharp black obsidian knives at his elbows and would grab a man, slash him and kill him. When they first made that bearskin, no one would tell when he saw it, because if you told, the bear would kill you. The Tübatulabal didn't do this; just the Ventura Indians" (SM).

C 773 754 791 [41] 789

Chumash also had peculiar development of bear shamanism which Tübatulabal were aware of but did not imitate; this consisted of "bear machine" which SM's grandfather had told him about, but which SM had never seen. To make machine run, Chumash used white powder (ayi·p, alum?) which they obtained in Tübatulabal territory. Since so little is known of Chumash ethnography, SM's description of Chumash apparatus and its use is given here in full. "The Ventura Indians used a bearhide and made it run like a car. When the old men made this machine they tried that bear. They came over here (to Tübatulabal area) and got white stuff that looks like flour, from a place 10 mi. above Bull Run creek. An old man put the white powder in his mouth and sprayed it out over the bear, talking to the bear all the time. That bearhide was standing up, like a real bear. It had 2 reins on it, like a horse; when the driver wanted to turn around he pulled a rein. He was sitting inside the bear, on a flat rock; he looked out through the eyeholes. They traveled at night only, and made bear sounds as they traveled. The driver talked to the bear as the bear

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T [823]

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C 754 789 791 walked; he went fast; the bear could run as far as that rock (200 yds.), turn around, and be back, very quickly. The driver stood up, then sat down when he pulled the reins; he growled. He started from here at sundown and got to Tejon in 2 hrs. (50 mi. away in airline); whenever they wanted to go some place they'd go over and get this bearskin; it was kept hung up. One old man took his grandson, who was about 17 yrs. old, over to the cave where the bearskin was; he wanted to teach him how to drive it. The old man got inside the bear and was telling the boy how to handle the reins, and the boy was watching him. The old man told him, 'When you want to start it, you step on this; when you want to turn, you pull the reins.' The boy went inside the bear and sat down; I guess he stepped on it too hard, and that bear jumped quickly and ran away. He ran into a steep canyon and jumped into a big oak tree; he got stuck in it, hanging there. The boy got off quickly; he was frightened. They always came up here for that ayi·p, that white stuff like baking powder, to blow on the bear. They made lots of these machines; 10 of them."

T 754 776 791 Rattlesnake shamans.- Rattlesnake sometimes obtained as pet by vision seekers; persons who had this pet could play with rattlesnake; "at a fiesta they danced and held snakes in their hands; they got a song from rattlesnake, and he wouldn't bite them after that" (SM). "One man had rattlesnake as pet; when anyone was bitten he was called and sucked out the poison. When that man was dying the people found his pet outside the door; they threw the snake away, but he returned" (MM).

T 754 825 177 776 791 [[71]] SM thought rattlesnake good pet to obtain, but denied persons with this pet could cure snake bites; FP said rattlesnake "a friend to witches"; one of animals witch could send out to accomplish evil. All informants agreed no rattlesnake stepping ceremony held, as among Yokuts (Kroeber, Handbook, 504); SM's brother had seen Yokuts shamans go to rattlesnake holes, bring back snakes, handle them publicly; TÜbatulabal did not do this. Anecdotes of persons who had rattlesnake for pet mainly relate to Yokuts who were living among TÜbatulabal (see Autobiography of FP); FN, who had rattlesnake as pet, married to Yokuts man; FP, whose intertribal affiliations were with Koso toward E, held rattlesnake in low esteem (above).

T Y 756 ●789 791 Exhibitions, competitions.- At mourning ceremony, or little fiesta for face washing (below), shamans, or persons with power from vision (takiniganan) held shooting contests (umu·lomot); "they played that way" (SM). Contest between 3 Yokuts, one Palagewan shaman, held on SM's rancheria, described as follows: "At about 9 o'clock in the morning, 3 Tule River reservation Indians and Bill Viejo Chico from Bull Run, with 4 men (o·wi·ganan) to help them paint, went out in the bushes. The contestants put on their feather skirts and headdresses and had their faces painted

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in red and white stripes (see section on Dress and Adornment). Then they came back to a level place by the houses and Bill Viejo stood behind a little fire, facing the sun, with a basketry sifter (wa·t) in his hands. He was going to do the shooting. The Tule men kept walking and dancing back and forth, facing Bill Viejo, but about 100 ft. away from him. Bill Viejo held up his tray 3 times, pointing it toward the sun, then N, then S; then he held it over the fire twice and rubbed it with the palm of his hand. The third time, after he held it over the fire, he put it against his chest and talked, and as he talked he blew toward the other men, and in this way got the 3 men down. One of the Tule men was barefoot; he dug at the sole of his foot and got a lizard out of it that Bill Viejo had shot in it" (FM).

MM, SM, describing same contest, said Bill Viejo held sifter up after warming it and at the same time shot substance, paring from coyote's nails, or piece of coyote, rattlesnake skin, into each opponent in turn; as Tule men were shot, they fell down, became stiff; each man's assistant and woman took fallen man away, laid him under shade; if his power strong enough he could extract shot himself, but if he had insufficient power, shooter had to extract it. Sometimes man remained unconscious for all of 30 minutes, but no one ever died. After being shot men sweated freely, even though day cool. If shooter shot, missed opponent, spectators standing near by not in any danger being hit (Voegelin, 1935 b, 229).

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Although most of informants said this was doctors' contest, SM affirmed that not only shamans, but persons having power from visions entered such contests. He related following anecdote as illustrative of power of air shot used in these contests:

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One white man saw that sort of play at Tejon; in a fiesta the takiniganan were playing that game; the white man saw when they shot each other.

"Oh," he said, "you just do that; we don't believe it."

They told him, "If you don't believe it, you go and stand over there; we're going to try you out."

The white man said, "You wait; I'm going down to my ranch; I'm coming back Sunday. You wait for me here." And that white man returned on Sunday; another white man came with him; he was going to take care of him, I guess.

The Indians said, "What are you going to do?" to that white man. And that white man put a steel vest on under his shirt.

They asked him, "Are you ready?" and he said, "Yes," and got off his horse. They told that white man to stand about 300 ft. away, under a lone oak tree. He walked over there and stood there, thinking; suddenly he told them he wasn't going to stand there. He was frightened; he returned to them.

The Indian who was to have done the shooting said, "You watch me; I'm going to shoot that

tree." He held a sifter in his hands and shot the tree. When he hit the tree, there was a loud noise, as though a bullet had hit it. He broke the limbs off the tree. And then that white man believed them.

MAGIC, PORTENTS

Magic.- When cloudburst threatened, MM talked to clouds quietly, telling them, "I'll blow you away; go away," at same time blowing gently. Any loud noises made at such time may cause rain. Bad dreams also blown away (Voegelin, 1935 b, 227).

To throw trap-door spider (hi·lo·giš) in water likewise caused rain; as boy MM had put such spider in pond; old men fished it out, buried it in dry place; that afternoon it rained, but not heavily; if spider had been left in pond there would have been cloudburst.

Boy, young man never ate first kill of deer, rabbits, birds, etc.; boy's father put piece of meat from son's first kills on ant hill 3 times for ants to eat; this made boy good hunter.

Although belief that like causes like is implicit in foregoing examples of magic, principle does not seem to have been extended into realm of black magic. That it did, might be inferred from myth taken in text (Voegelin, 1935 b, 193) in which it is detailed how keeper of hoarded game, angry at Wolf's scattering his deer, sang all night and put Wolf's fur on the end of his staff, then took the fur and threw it into fire. This might well be interpreted as an instance of use of black magic against Wolf. However, in an English version of the same tale, told by same informant, MM, the episode was explained thus. "When he (keeper of game) sang, he swung that stick on top of the fire; when he stopped singing he looked at the end of his staff, but there were no hairs on the end save Wolf's hairs. And he picked up Wolf's hair and threw it into the fire; he was angry; he was looking to see if there were any deer hair on that staff, because if there had been deer hair on it, it would have meant that the deer had all returned to him. He didn't like to see Wolf's hair on it" (C. F. and E. W. Voegelin).

Portents.- If person sneezed suddenly, he knew someone was talking about him (SM). To hear quail calling after dark sign something bad happening, as person, animal being bitten by rattlesnake (SM). If person starting out on trip saw a coyote, he turned back, postponed trip until next day, to avoid misfortune (MM).

When trap-door spiders came out of holes, it was sign of rain (SM). To dream of killing deer meant dreamer would kill human being (MM; Voegelin, 1935 b, 217). Man who had killed, skinned deer left spot without looking back; if he did turn around, he would see deer where he had made kill, which meant he would not live long (MM). If person

159 You'd better see about that; if she dies, I'm go-
626 ing to kill you." He was half-drunk; that's why
754 he talked like that.

I guess mapali·p went out in the daylight after that and talked to her pet; I guess she was scared after that time when my husband talked to her, because I got better again.

159 All that time my mother and father were living
602 at Canebrake most of the time; my mother was mak-
574 ing tobacco and baskets all the time. She was making a living for herself. My mother used to visit me down at yÏtiyamup for a week or so sometimes; then she'd go back to Canebrake. My husband and I used to go up there to see my parents, too, on horseback. It took all day to ride up there. All the Indians here had horses; they used
[231] to make saddles out of tule and bridles from milkweed twine.

159 When my 2 children were about 9 and 5 yrs. old,
754 Old Bill Chico witched me; I don't know why. My
756 father gave him a horse and 3 sacks of flour to make him stop, but he didn't want to stop; he wanted to kill me, I guess. Then my mother took me to Jose Chico; my father was working at Weldon that time. Jose was living on Bull Run creek. He worked 2 nights on me; he danced and sang; he sucked me in lots of places, on my throat and chest. I didn't see what he sucked out. Jose didn't want to tell us who was making me sick, because it was his own brother doing that; he just told us to move from the house we were living in. "There is a devil (ghost) living there," he said. It was a tule house and we burnt it; Jose said, "If you live there again, you'll be sick again." So we burnt the house and our baskets; everything. And my father built another house, of adobe, up at yÏtiyamup, a little this side (S) of Steban's house; we lived in it after that.

159 That man from Tejon (Francesco Sasterray, a
756 Chumash) whom wišimlÏt married could make rain;
789 he used to make rain all the time when he lived over at Tejon ranch; the people paid him to. He made rain over here, too, but we never paid him for doing it. He used to make lots of rain; there was deep grass up at yÏtiyamup all the time and lots of flowers and seeds. It was pretty up at the rancheria then.

159 He had 3 different rain machines; one for snow,
756 one for rain, and one to make waterspouts. He
789 could stop the rain, too. A man living up at
674 yÏtiyamup stole the rain machine though. One day everybody was away; my sister-in-law was up at the spring washing clothes, and that man stole the rain machines. He was mean, that man; he couldn't use the rain machine, because he didn't know how to; I don't know why he stole it. Then one time after that the Tejon man got sick. He was in bed; he told wišimlÏt, "Give me that thing; I want to see it." She went and got the basket where he kept it; there was nothing there; it was all gone. The Tejon man felt bad; he cried and cried.

After that he died. The mother of those 2

159 After that he died. The mother of those 2
754 witches up at Onyx had put poison in his coffee.
674 He coughed, coughed, coughed all night; he got
756 thin and died after awhile. A long time after that wiśimlit's daughter-in-law, Tumasa, got sick; someone went and got Paiute Ramon. Ramon's friend came over here with him that time; he was a doctor, too. They were both Kawaiisu. Ramon worked on Tumasa and she got better. They told him about the rain machine. Doctors can tell where everything is; they see everything. Ramon told SM who had stolen his stepfather's machine. The thief had been watching Ramon doctor; Ramon pointed to him and said, "There he is; he's the one who stole your rain machine." The other doctor said, "He's right; he knows." Those doctors know everything; who is making you sick, or if you are a doctor, too, or if you have poison; everything.

159 Ramon started to lead that man over to the
756 place where the thief had hidden the rain outfit.
674 "Come on, show us where it is," the doctor told him. The man didn't want to go very much; he just stopped every little while. My husband was there. He got mad seeing that man take one or 2
[578] steps and then stop, and he hit him over the head with a shovel. The man didn't say anything; he just walked away; he wouldn't go with that doctor at all then.

425 A long time afterward another man found that
159 outfit; he said he would give it to Steban if he
756 would pay him $10 for it. But Steban wouldn't.
789 He should have though, then he could make rain now. The man who found it buried it somewhere else, in a dry place; it's there now. Bob Rabbit (a Kawaiisu) can make rain, too, but he says he doesn't want to make it any more. The people won't pay him anything for doing it. He says, "Let the country go dry."

159 But when they had those rain machines there
● 789 were lots of plants here then. And my husband
252 killed deer all the time; we always had deermeat. He was a good shot; he had a good rifle. The Indians used to use everything in a deer; they'd put the heart, liver, blood, all the guts inside the stomach lining and tie it up good and boil that up; it was fine. We never did that; just the oldtime Indians, but my mother's brother (a Koso) used to.

159 When my husband or my mother's brother hunted
782 deer they always gave the mts. beads and tobacco
224 and eagle down; they did that first, then they could kill all the deer they wanted. They gave the mts. little pieces of tobacco broken off the ball.

159 When Legora was about 11 yrs. old, one time
787 my father went over to Jose Chico's. He and
578 Jose got drunk; Jose talked badly to my father. "You're going on a good road (going to die)," Jose told my father. He was drunk when he said it.

159 My father came home. About a month later he
249 started working in the tobacco patch with my mother; they came down from Canebrake to work in

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789 Plate 1. a, Steban Miranda with steatite bowls and pipes used in rain making. b, Frances Philips. c, Estefana Miranda Salazar. d, Mike Miranda.

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342 Plate 2. a, central section of South Fork valley, looking S to Nichols peak and Paiute mts. from Steban Miranda's rancheria, village site no. 9. In foreground sagebrush, Digger pines, scrub oak; in valley beyond, willows and cottonwoods. b, village site no. 9, Steban Miranda's rancheria, looking E. In foreground cottonwoods around springs; on mts. in background Digger pines. c, e. end of South Fork valley, 6 mi. above Onyx, looking NE. In foreground sagebrush, in middle background tree yuccas, on mt. slopes Digger pines.

249 Plate 3. a, field of wild tobacco, 1/2 mi. E of Weldon, central South Fork valley. b, tobacco plants in field shown above, after third pruning, showing enlarged leaves. Dimensions of envelope at base of plants 3 1/2 x 6 1/2 in. c, samples of tobacco plants taken from patch shown above after final gathering of crop. From left to right, 1, 2, 3, plucked stalks, 1, 16 in. high, 2, 3, 24 in. high; 4, 5, unplucked plants overlooked in final gathering, height 38 in., leaves 6-8 in. long, 2 1/2-3 in. wide; 6, large untended

223. Then the clown spoke: "Pretty soon we talk to the shamans," he is saying. 224. "Good," the people are saying. 225. "Tomorrow," the clown is saying. 226. Then they talked to those shamans that next day. 227. "That clown is wanting to see you," the people are saying. 228. "You test yourselves," the clown is saying. 229. "Good," the shamans are saying, "and tomorrow we will test," the shamans are saying. 230. "And I will put up one woman and one man," the clown is saying, "these will look after you," he is saying. 231. "Good," the shamans are saying. 232. Then that next day those shamans got marked. 233. One woman and one man marked them. 234. Then those shamans put on their own feathers and also their own belts. 235. Then they all three stood there. 236. Then one man started a fire in the middle. 237. Then one shaman sat there by the edge of the fire. 238. He is holding his own basket tray in his own hand. 239. "Already," the clown is saying, "you test him." 240. Then that shaman, the Tübatulabal shaman, warmed up his own basket tray (over the fire). 241. Then those Yokuts shamans danced. 242. Then one shot that Yokuts shaman. 243. When he shot, he dropped down. 244. Then that woman, the caretaker, got up in order to come to him when he dropped down. 245. Then that woman lifted that shaman from here to there when he was dying. 246. She put him in the shade. 247. Then he is not powerful enough for the taking out of his own shot. 248. Then that shaman, the shooter, flew from here to there toward him. 249. Then he took that out with that basket tray; he swung that (basket tray) on top of him; he took that (shot) out for him. 250. Then from there he shot another one again. 251. Then also from there he shot again; he shot three times. 252. He is not powerful enough for his touching that one. 253. Then also from there again he shot another one twice. 254. He did nothing to him. 255. "So, you (plural) have strength," he is saying, "you are good shamans," he is saying. 256. Then from there they quit. 257. Then the clown spoke: "Pretty soon we quit; we will go back again toward our own houses," the clown is saying. 258. Then from there they all take leave.

259. Then from there I used to work all the time. 260. Then from there I used to go to the north fork (of the Kern River). 261. Then, when going and arriving there (at Kernville), I am sitting behind the store, one man and I are sitting (there). 262. Then a girl came there. 263. Then she saw me when I am sitting there and she is laughing at me when she sees me. 264. Then from there she entered in the store. 265. Then I am merely sitting there. 266. Then from there to here she went out from the store; she put on a new hat; she bought it. 267. Then from there, "Let's go," she is saying to me. 268. From there we came to this side; my horse is standing there. 269. Then from there we came; we double-mounted my horse. 270. Then we stood in the grass, in the deep brush. 271. We dismounted there. 272. Right away we copulated; the woman is very erotic; she is holding me tightly when she copulates. 273. There we slept right there. 274. From there I came in the morning to my own work. 275. Then from there she came to her own house in Bull Run. 276. Then from there I went again after two or three days. 277. Then from there again I found different women. 278. Then I took her right away. 279. Right away, also, we copulated there. 280. It is (what) I am doing to them all the time; I am copulating with different (women). 281. Then from there after a while I married that woman whom I found the first day. 282. Then I brought her to my own house. 283. There I lived for a long time with her—five years. 284. Then from there we discarded each other. 285. Then I quit her. 286. I never took her again. 287. Then I lived here alone; having finished discarding (my wife), I am just the same finding girls. 288. Then again I found one girl. 289. Then, "Quit her," my mother is saying, "I do not like them (the new wife, referred to in the plural by her mother-in-law)," she is saying; "someone is saying your wife (the new one) is her (the divorced one's) younger sister," she is saying; "you desire in future another one," she is saying. 290. "Good," I am saying.

291. Then from there I got sick. 292. Then I went to a shaman. 293. Then the shaman doctored me there. 294. Then, "I cannot touch you," he is saying; "that one doing it to you (i.e., causing you to be ill) is living down there," he is saying, "that very one is living," he is saying. 295. I am saying nothing when he says this. 296. From there I come